The QUAKERS Subterfuge or Evasion Over-turned.

In the Vindication of the late

NARRATIVE,

Concerning the memorable Hand of God againſt a *Quaker*, and his Family, in the County of *LINCOLN*.

WHEREIN

The Unchriſtianlike Dealings of the *Quakers* in their late Book,

Entituled,

The Anabaptiſts Lying Wonder detected,

With an Admonition to all Chriſtians to beware of their Deluſions:

With ſome Antiqueries to *John Whitehead*, about his pretence to the Miniſtery, and the ſtate of the *Quakers* Congregations.

Eccleſ. 4. 4. *Again, I conſidered all travel, and every right work; that for this a Man is envied of his Neighbor.*

London, Printed for *Francis Smith* at the Elephant and Caſtle without *Temple Bar*. 1672.

To the Judicious READER.

WHen I conſented to the Publication of the Narrative, of that remarkable Reproof from the Lord, againſt the Spirit of Error, which moved Richardſon againſt the way of Righteouſneſs, and to attempt the propagation of the Principles of the Quakers, by denouncing a Curſe upon me in the name of the Lord, onely becauſe of that teſtimony, which upon juſt occaſion I was ready to bear againſt their Errors; I could hardly imagine, that any man ſhould doubt of the truth of it, being ſo fully evidenced in the preſence of ſo many witneſſes, by the party himſelf that was moſt eminently concerned in it. And what Man of Reaſon will believe, that any Man ſhould voluntarily accuſe himſelf to be a falſe Prophet, without ſome powerful conviction. And why ſhould any Man complain of the Hand of the Lord being upon him, and his, in judgment, when there is no ſuch thing. And what could Richard Anderſon propoſe to himſelf, in bringing his wife three or four miles purpoſely, that God might be intreated to remove his ſtroke from her, and her children, if indeed there had be no cauſe? Or, Why ſhould they both declare, they were diſquieted with reſtleſs pain, and their child with ſores, &c. and that upon his ſo prophaning the Name of the Lord, if all was well with them? Surely in vain do Men go about to out-face a thing ſo manifeſt.

It is remarkable, that in all the Quakers ſay, they take no notice of Richard Andersons iniquity, in taking on him that office of a falſe Prophet, but rather ſeem to favor his doings in that behalf, by ſuggeſting, as if the judgment by him pronounced, was upon me to this day, (ſee their Lying Wonder, p. 7) though it is neither witneſſed by any, nor confeſſed by me (as, Bleſſed be God, there is no cauſe) and yet they will in no wiſe belive any judgment fell on Richard Anderſon or his family, though ſo much verified! Surely, ſhould half ſo much have been teſtified of the accompliſhment of Richard Andersons propheſie on me or mine, as hath been on the contrary, the truth thereof had been out of diſpute with them ere this day.

Seeing then, that it cannot be denied, but Richard Anderſon *was led by the Spirit of Falſhood, and propheſied falſly in the Name of the Lord; it is far more reaſonable to believe, that the Lord did rebuke his folly, upon the evidence offered, then to believe he did eſcape unpuniſhed under ſuch iniquity, without, and againſt evidence, notwithſtanding all the ſhifts of the* Quakers *to help him.*

Wherefore Reader, *peruſe (if thou pleaſeſt) what I have here offered to obſervation,* With much further confirmation of the Narrative. *And believe me in this (for it is truth) that I have not in all that I have ſaid, wronged my Conſcience, nor deſigned any evil againſt the perſons of the* Quakers, *but onely to make diſcovery (ſo far as this providence might tend to it) of the falſe ways they have choſen, that ſo they might eſcape from thence, and be ſaved.*

Nor do I hereby proclaim my own glory (as they ſuggeſt) and we know (for all their noiſe) that it is lawful for the ſervants of the Lord to report what God doth by them, Acts 15. 12. *And yet I do not pretend to work Miracles; for the truth is, it was not expected by me, that God ſhould after that manner rebuke the vanity of the falſe Prophet, who came to pronounce me a Leper. But ſeeing it hath pleaſed him to do it thus beyond my expectation, I know I ſin not in declaring it: I have more cauſe to think I ſhould have ſinned in concealing it. And for the removal of the affliction, it was an anſwer of the Prayer of the Congregation, and not of mine onely.*

Indeed for Printing I had no reſolution, till moved by ſuch as heard of the buſineſs, knowing my own incapacity, for a work of that nature, and (as I ſaid) I was not without fears of the conſequence: But this I willingly put upon the account of my infirmities, not being conſcious of any Hypocriſie in the buſineſs, though boldly charged by the Quakers *in that kind; but they have a faculty to accuſe beyond their ability to prove. I commit all that which concerns the matter, to his wiſe diſpoſing, that knows our hearts, and will render to every one as his work ſhall be.*

Thine in the Love of the Truth,

Ralph James.

THE

THE QUAKERS Subterfuge overturned, &c.

ALthough the Truth of the Goſpel of our Lord Jeſus Chriſt was long ago confirmed by divers Signs and Wonders, and Gifts of the Holy Ghoſt; and therefore ſtands not in any need of further confirmation: Yet the Hand of God is not tied, but that he may yet (even this way) ſtill his *Adverſaries*, by ſtretching forth his Hand againſt them, as in former days, if ſo it pleaſeth him, and eſpecially againſt ſuch preſumptuous ones, as take upon them to denounce Curſes in his Sacred Name, againſt his own Servants (a practiſe too frequent with the Quakers) and thereby to rebuke the vanity of ſuch falſe Prophets, is but the accompliſhment of his own Word, *Gen* 27. 29. *Pſal.* 119. 21.

Now, how far forth the Lord hath this way ſhewed himſelf in the Controverſie, depending between the Baptiſed Churches, and the People called Quakers, touching the Authority of the holy Scriptures to try the ſpirits of Men, or (to expreſs it more fully, the Authority of the Holy Ghoſt, as he ſpeaks in the Scriptures, to try and judge the ſpirits of Men, which they term the Spirit of God) under what pretence ſoever they come forth into the World to promote any deſign of Religion, and particularly the Spirit of the Quakers, is the Matter which now falls under conſideration, according to a certain *Narrative* (lately given forth) of ſome remarkable Paſſages of Gods Providence, againſt the dictates of the Quakers ſpirit: Which *Narrative* I will here inſert (becauſe this Book may come where the firſt did not) and vindicate the ſame againſt the vain Cavils and Reproach caſt upon it by the Quakers in their Book Entitu'ed, *The Anabaptiſts Lying Wonder*; to which, I now addreſs my ſelf by making good theſe enſuing particulars.

1. *That*

1. *That the Matter reported in the* Narrative, *is no* Lying Wonder, *as it is untruly and immodestly represented in their Title Page.*

2. *That* Richard Anderson *was a Quaker in Principles, and did own the Quakers above all People, and was acted by the same spirit, and had frequent conversation with them touching their Principles.*

3. *That he and his family was afflicted, as is said in the* Narrative.

4. *That he and his, were delivered from affliction, as reported in the* Narrative.

5. *That the Evidences brought by the Quakers to invalidate the* Narrative, *are either forged, or unworthily abused.*

6. *That the Baptists and Independants used no juggling, touching any thing relating to the* Narrative.

7. *A recital of sundry abusive Expressions and Passages scattered throughout the Quakers Pamphlet.*

8. *An Exhortation or Admonition to all Christians, to beware of the Delusions of the People called Quakers.*

9. *Some Antiqueries to* John Whitehead, *the Author of the Post-script.* And first,

1. *That the Matter reported in the* Narrative, *is no* Lying Wonder, *&c.* is thus shewed, Because it is neither false in it self, nor brought to maintain any Falshood, nor to oppose any Truth, and consequently cannot be a *Lying Wonder*, sith these are the particulars of which, in part, or in whole, all *Lying Wonders* do consist.

Now what this Matter was in it self, shall appear in the probation of the Third and fourth particulars; and, that it was not brought to maintain falshood, or oppose any truth, is thus evinced, *viz.* Because it was brought to vindicate the just Authority of Gods holy Scriptures and Ordinances; and onely to oppose the spirit of falshood, which led *Richard Anderson* into the sin of a false prophet, as appeareth by reading the *Narrative* it self.

The Narrative:

'*Richard Anderson* of *Panton*, about Ten miles from *Lincoln*, 'came to our Meeting at *Northwillingham*, to hear the Gos-'pel Preached; who when he had been a hearer for some time,

'was

'was convinced, and ſaid, He did believe the Baptiſm in Water 'was an Ordinance of God, and that both Men and Women ought 'to be baptiſed in Water, as taking Jeſus Chriſt for our Leader and 'Example; ſo he went away for that time: But befor he came 'again, he met with the People called Quakers, who told him, (as 'himſelf confeſſed) That he muſt not look upon theſe outward Or-'dinances, for they were low, [*But the Way of Life above to the 'Wiſe*, Prov. 15. 24. Note alſo, *That the Ordinances of Chriſt, as 'well as the Authority of the Scripture, is oppoſed by the falſe prophet, 'and conſequently defended by the fulfilling his propheſie upon himſelf 'and family*,] but that now he muſt mind the *Light within*, and be 'guided by it, and not by the Scriptures, for they were a *dead 'Letter*. To which Light, he gave ſuch heed, that when he came 'to our Meeting again, he much contended againſt the Baptiſm of 'Water, and ſaid, That now they were to be baptiſed with the 'Baptiſm of the Spirit, and not with Water; for the Spirit was to 'try the Scriptures, and not the Scriptures to try the Spirit. In-'anſwer to which, I ſaid, That I believed that the Scriptures were 'to try the Spirits, and not the Spirits to try the Scriptures (Mean-'ing as before is ſaid, That the holy Spirit, as he ſpeaketh in the 'Scripture, is to try and judge the ſpirits of Men, and particularly 'the Quakers ſpirit, which they call the *Light within*) he ſeem-'ingly made Light of it, and ſaid, That now we muſt mind the '*Light within*. In anſwer to which, I ſaid I was afraid that the 'Quakers were deceived, and guided by a ſpirit of deluſion; and, 'that it was my judgment, That all the Sons and Daughters of 'Men ought to be guided by the Scriptures, as being the Oracles of 'God, and the rule for us to walk by; and he for the *Light within*, 'to be the rule for the Sons and Daughters of Men to be guided 'by. But as for every particular of our diſcourſe, it is out of my 'remembrance; ſo he went away for that time. And the Light which 'the Quakers did tell him (as he ſaid, he muſt be guided by, com-'manded him within a ſhort time after, ſo that he came very early 'one Morning to my Houſe and inquired for me; ſo I went to him, 'and he told me, That he was commanded of God to come and 'reprove me for ſpeaking againſt the People of God (as he ſaid) 'called *Quakers*, and to exhort me to turn to the *Light within*, '[*Here he ſpeaks the very language and ſpirit of the Quakers*,] or

elſe

'elſe he was (as he ſaid) to pronounce a judgment againſt me. I 'told him, That I thought him to be a falſe prophet, and poſſeſſed 'with a ſpirit of deluſion; then he ſaid, He was commanded of 'God to pronounce me a *Leper*, from the crown of the head, to 'the ſole of the foot. In anſwer to theſe words, I ſaid to him, 'Through the goodneſs of God, I am not diſcouraged at what 'thou ſayeſt; but do believe thou art a falſe prophet, and poſſeſſed 'with a ſpirit of deluſion; and that I am not to take any notice of 'what thou ſayeſt: But I do deſire, withal my heart, that the Lord 'would be pleaſed to let thee ſee thy evil, and the error of thy 'way, that thou mayeſt report and confeſs thy error, that the 'Name of God may be honored, his ways and appointments exalt-'ed, and ſo his people may be better eſtabliſhed, and confirmed 'in his ways and appointments. So we parted, and he went a little 'way from me, but returned again, and ſaid unto me. Thou ſay-'eſt, that I am a falſe prophet, deceived, and poſſeſſed with a ſpirit 'of deluſion; but it will be known by me or mine, or thee, *Whe-'ther I be a true prophet, or falſe one*; and ſo he went home. But 'within a ſhort time after he came home, the Lord was pleaſed to 'ſmite one of his children (as he ſaid) ſpotted all over, himſelf and 'wife, and his other children were taken with a reſtleſs pain in 'their bodies alſo; ſo that he was forced (as he ſaid) to come 'again and *confeſs* he was deceived, and that he was a falſe pro-'phet, and *the ſame judgment* [*Lo here is the true interpretation of 'the judgment intended by the falſe prophet, and not that which the 'Quakers fictitiouſly give out in their* Lying Wonder, p. 7.] *he had 'pronounced againſt me, was faln upon one of his children, and that 'himſelf and wife, and other children were taken with a reſtleſs pain in 'their bodies:* And he ſaid, That he and his wife did believe, that if 'I would pray to God for them, they might all be reſtored again to 'their former healths. In anſwer to his words, I told him I could not 'at preſent give an him anſwer, but if he and his wife would pleaſe 'to meet me at *Donnington*, where I am to be by promiſe, the next 'Lords day, it may pleaſe God that your deſire may be anſwered. 'He being very ſad at that time, I fell a ſpeaking to him, and ask-'ing him ſome queſtions about the *Light within*, which the Quakers 'bad him mind, and be guided by: And he told me, That that 'Light many times would, when he had ſat down to eat his meat,

'and

'and had drawn his knife to cut it, have commanded him to put it 'up again; and ſo (he ſaid) he had done ſeveral times, and gone 'without his meat: And that Light alſo (as he ſaid) perſwaded 'him to faſt, and told him, That he ſhould cure the ſick. In obe-'dience to which perſwaſion, he did faſt, and came to our Town of 'Northwillingham, to the houſe of one John Lamin, whoſe child 'was then ſick and weak; and he told me, he went to cure that 'child, but that Light and perſwaſion did deceive him, for he now 'ſaw he could not cure the ſick. So according to my promiſe, I 'went to Donnington, and he and his wife met me there amongſt 'our Friends, and did both confeſs what is here before mentioned, 'who alſo deſired our Prayers to God for them, and ſo I with the 'Congregation there met together, did ſeek unto God for the re-'moving that diſtemper and affliction, which he there with his 'wife confeſſed, that they and their children were under: And the 'Lord was mercifully pleaſed to hear our poor Prayers for them, 'and to reſtore them all to their former health again, which he 'himſelf confeſſed when he came to our Meeting afterwards; to 'the praiſe of God alone, for ever be it ſpoken. This Relation is 'true witneſs my hand.

Ralph James of *Northwillingham* in the County of *Lincoln.*

As it is hence evident, this act of Gods Providence was not brought to maintain any falſhood, ſo neither to oppoſe any Truth of God, but onely to oppoſe the falſhood of that ſpirit which moved the deluded Quaker *Richard Anderſon* to propheſie falſly in the Name of the Lord; and though the evil he pronounced againſt me, fell on himſelf, and that ſo ſenſibly, as to convince him of his folly; yet notwithſtanding this, the Quakers in their *Lying Wonder*, will needs inſinuate the fulfilling of that vain propheſie upon me, as if their prophet *meant it not of outward diſeaſes* —— And *that for ought appears*, they ſay *(in effect) That I am as Leperous as* Miriam *was to this day.* After this manner they may ſhift off the moſt manifeſt eviction of their falſhood, and ſo delude their unweary Readers: But ſurely, he that uttered the vain propheſie againſt me, muſt in reaſon know his own meaning better then an-

other. And ſich he was convict by the Hand of Heaven, in ſmiting him with bodily diſeaſes, and by ſparing me in that kind, I ſhall take this Authors interpretation to be impertinent, and as falſe as the propheſie it ſelf. [*A falſe propheſie as he deſigned it againſt me, a true propheſie againſt himſelf and the Quakers.*] Thus it appears, what befel *Richard Anderſon* the Quaker, was no *Lying Wonder*; and therefore the Title of the Quakers Book is not true.

2. *That* Richard Anderſon *was a Quaker in Principles, and own'd that People above all others, and was acted by their ſpirit*; Is palpable enough from what is ſaid in the *Narrative*. Firſt, In that he contributes his teſtimony to that which they call the *Light within*, at as high a rate, as the moſt of that way, which (if they have any principles at all) is the cheif of their Principles; for he advanceth it above the holy Scriptures, and prefers its dictates in oppoſition to the Ordinances of Chriſt. Secondly, In that he took upon him to appear as a Prophet for the Quakers, condemning ſuch as oppoſed them, and proclaiming them to be the People of God. Thirdly, By his acting after the manner of divers Quakers in theſe days, going on unſent errands, onely moved by the conceits of their own hearts, which they call the Light in them. But ſince the Quakers in their *Lying Wonder*, do ſo boldly deny that he was a Quaker, here therefore what is atteſted in that caſe [*June* 17. 1672.] ſince the publication of the Quakers *Lying Wonder*, in the preſence of credible Witneſſes hereafter named, who (as they write,) 'Having a deſire to be fully ſatisfied concerning 'that which paſſed between *Ralph James* and *Richard Anderſon*, 'and having ſeen the *Narrative* and the *Lying Wonder*, it was de-'manded of *Richard Anderſon*, Whether he ever heard the 'Quakers? He anſwered, Yes, he heard them at *Lincoln*, within 'the Priſon, about the ſpace of an hour [*And it is known by ſad experience, that many in as little time, as that is, have been ſo levened with their Principles, as they have not been cleanſed from the corruption thereof to the day of their death.*]

And being further ſhewed, that the Quakers in their *Lying Wonder*, do ſay, 'That he had no further acquaintance or know-'ledge of their Principles then, by the hearing them a quarter of 'an hour. *Richard Anderſon* affirmed, That before he was at the 'Meeting

'Meeting at *Lincoln*; and after also, He had discourse with the 'People called Quakers forty times, touching their Principles, 'Saying moreover, That after he had been with the Quakers, he went to the Meeting at *Northwillingham* many times, to contend against the Baptists, more then for any thing else.

Moreover he declared (without any inquiry,) 'That the rea-'son why he went to pronounce *Richard James* a Leper, arose 'from the consideration of a passage, *Numb.* 12. And that he look-'ed upon the People called Quakers, to be as eminently owned of 'God, as *Moses*; so he was perswaded, God would send the same 'judgment on *Ralph James* for contending against the Quakers, as 'he sent on *Mirriam*, for contending with *Moses*. All this Re-'lation is attested by *Christopher Foster*, *William Skin*, *John Wales-'by*, *Robert Trigg*, and *Richard Horton*.

July 21. 1672. This last passage the said *Richard Anderson* did again relate almost word for word, in the presence of *Christopher Foster* aforesaid, and three strangers which came out of *Oxford-shire*, to have satisfaction concerning the *Narrative*; at which time also, being asked by these strangers concerning the truth of the *Narrative*, he said, 'As to the substance of it, it was all truth, 'and that he would own it before any Man. This is subscribed by

William Greenwood
John Stutchbury
John Grammar} The *Oxfordshire* strangers.

and by *Christopher Foster*, as ear Witnesses.

The same general testimony of the truth of all the *Narrative*, for the substance of it, he the said *Richard Anderson* did deliver at another time, a few days before the last mentioned, in the presence of

Christopher Foster, *John Walesby*,
William Skin, *Robert Trigg*,
Richard Horton.

Thus it appears, That *Richard Anderson* was a Quaker, &c. Nor can we have a better testimony, then a Mans own confession in this case; for he must needs know his own opinions better then

another Man: Nor is it possible for us to prove, what conversation (in all respects) he had with them, because remote from him, and not concerned in the Quakers Congregations. And whether a Mans own confession for matter of opinion, being attended with those demonstrations of the Matters of Fact hereby observed, be not a cogent proof to satisfie indifferent Men, I must leave the sober Reader to judge for his own satisfaction.

3. *That he the said* Richard Anderson, *and his family, was afflicted by the Hand of God upon him, as is said in the* Narrative.

Here the Quakers make a very strange out-cry against me for evidence, as if *Richard Anderson*, and his wives testimony, were nothing in this case? Surely, since the World was, there could never be a more cogent evidence against any Man (ordinarily) then himself; and its a Maxim, *Where there is open confession, there needs no evidence.* And one would think the Father and Mother of a Family, knows best the state of their Children; and let the serious Reader consider, how unreasonable it would have been for me, to doubt of the truth of what *Richard Anderson* and his wife, both testified of their own pains, and of the sores of their child, *&c.* and that with great sorrow of heart, especially seeing him come the second time, and bring his wife with him three or four miles (a person not wont to come to our Assemblies) to attest, and request the same things, which he himself did; and sith I had no ground to doubt, I had no necessity to go (being not requested, nor any way related to any one of them, in point of Religion) yet had I foreseen this peevishness in the incredulous Quakers, I might perhaps have deprived them of this their foolish advantage. But what shall I say, did our Blessed Saviour go to visit all, (*Matth.*8. 13.) for whose health he prayed, I trow not. Neither did *Paul*, that chosen vessel, *Acts* 19. 12. visit all whom he was instrumental to heal; for this they sent to him, and so had from his body again, their Aprons and Kercheifs, and by Faith received healing, yet we read not of his going to the places of their abode. [*But what am I! O Lord, I confess unto thee, I am not worthy to be mentioned here; nor was I an instrument of good to the afflicted, any more then the rest of thy servants met together to make their Prayers unto ther.*]

But

But now let us hear what *Richard Anderſon* himſelf hath teſtified before many witneſſes in this caſe, ſince the publiſhing of the *Narrative*, and the Quakers *Lying Wonder*. *June* 10. 1672. The witneſſes hereafter named write thus. We asked him (meaning *Richard Anderſon*) when he had told us, that he did pronounce the judgment of *Leproſie* againſt *Ralph Iames*, Whether he himſelf had not a child preſently after that, was Leprous; and he ſaid, he had a child then that did break out into ſores; and he did alſo acknowledge, that he went to *Ralph Iames* to deſire his Prayers for the reparation of himſelf and his family. Witneſs

Robert Wright, *William Leeſing*,
William Skin, *George Hall*.
Robert Hollingworth.

And for the Eye and Ear-witneſſes which the Quakers call for, upon the occaſion of that paſſage in the Title Page of the *Narrative*, and the wonderment they make that no Neighbor or Kinſman can be brought to teſtifie their knowledge of this judgment. To this I anſwer, firſt, That there are of the Neighborhood that ſay, They do remember about the time to which the *Narrative* hath Relation (which is about nine years ſince) the ſaid *Richard Anderſons* family was afflicted, but being unwilling to have their names brought in queſtion, and there being no neceſſity for it, becauſe we have that which is above the evidence of a Neighbor, even the teſtimony of the Parents concerning themſelves, and their own children. I ſhall therefore forbear to mention their names. Secondly, For the Title Page of the *Narrative*, I ſay, it was not of my compoſing, and yet even that paſſage (or any like to it) is not without truth (being candidly interpreted) for there was as much evidenced both to the Eye and Ear of the Witneſſes, in reſpect of the affliction of the Parents of the family, as was ſubject to ſuch obſervation, *viz.* A ſorrowful countenance, their complaint, and humble confeſſion.

4. *That* Richard Anderſon *and his family were delivered from their afflictions, as it is declared in the Narrative.* Although the Quakers are pleaſed in their *Lying Wonder* to deny this, and do bear their unmindful Readers in hand, as if none of the Witneſſes

to

to the *Narrative*, do evidence any thing in this caſe; yet ſeveral of them do clearly atteſt the whole Relation in the *Narrative* to be true; one Branch whereof is this, — *The Lord was mercifully pleaſed to hear our poor prayers for them, and to reſtore them all to their former health again; which he himſelf (that is,* Richard Anderſon*) confeſſed when he came to our Meeting afterwards.* True it is, they did not ſee the child, nor perhaps the Woman after their recovery; yet they ſaw the Father of the family, whoſe teſtimony for himſelf, and for his family in this caſe, is conſiderable, notwithſtanding all the cavillations in the Quakers *Lying Wonder*. Hear alſo what he the ſaid *Richard Anderſon* hath teſtified ſince the publication of the *Narrative, &c. June* 10. 1672.

'*Richard Anderſon* being asked in the preſence of divers perſons, whether he did not go to *Ralph Iames* and deſire his Prayers to God for him and his Family? He anſwered, Yes, he did ſo, and that *Ralph Iames* did appoint him and his wife, to meet him at *Donnington*, where prayer was put up to God for them by the Congregation there met together.

'And being asked, if he thought any perſon could be ſadder for the loſs of any relation or dear friend, then he was at that time when the hand of the Lord was upon him; he anſwered, no, for he was ſad enough. In anſwer to this queſtion, whether he did not come the next Lords day, after the Congregation at *Donnington* had prayed for them; and there confeſs, that he and his family was all recovered, and in health again. He anſwered, Yes, he did ſo; and ſaid moreover, That what he had ſaid then, he would own it at any time, for he could not deny it.

Witneſs to the firſt Part. *Robert Wright, Robert Hollingworth, George Hall, William Luſting, William Skin.*

Witneſs to the ſecond Part. *Chriſtopher Foſter. William Skin.*

5. *That the evidences brought by the Quakers to invalidate the* Narrative, *are either abuſed, or by them moſt unworthily forged.* For although they pretend a teſtimony from *Richard Anderſon*, that he was no Quaker, yet doth he not ſay ſo, in all that which they ſay he ſubſcribed, onely this is ſaid, That he was but at one Meeting, read but one of their Books; and yet it is proved before, That he had diſcourſe

diſcourſe with the Quakers forty times about their Principles, both before and after he was at the Meeting at *Lincoln*. What therefore no Quaker? Surely ſome have become their Proſelytes, by as little acquaintance with them, as this amounts to. I could tell them of one (and that a Man of no ſmall eminency) who onely went down a yard with one of their Teachers, and came up again a Quaker, without hearing any other Preaching or Reading any Book at all, and ſo remained to the day of his death. Again, they pretend, that he the ſaid *Richard Anderſon* hath ſubſcribed, That he and his family was clear from any Leproſie or diſtemper, but they offer no evidence at all of that ſubſcription; but let us hear what *Richard Anderſon* ſaith now, to their pretended ſubſcription. The *Lying Wonder* being read in *Pag.* 5. to *Richard Anderſon*, touching that Relation which is ſaid to be ſubſcribed by him, *June* 15. 1672. the ſaid *Richard Anderſon* did affirm, 'That they (to wit, the *Quakers*) 'did write a Paper, and deſired him to ſet his hand to it; but he 'ſaid he neither knew what was in the Paper, nor what he ſet his 'hand unto.

And whereas they pretend one *Katherine Hall* (an Alewife in *Panton*) to be an evidence; hear what ſhe hath ſaid. Being asked concerning this Matter, ſhe ſaid, 'I know not what they had writ-'ten, which they deſired *Richard Anderſon* to ſet his hand to, and 'they deſired to know my name, but I would not tell it them; then 'they ſaid they would learn it of ſome in the Town; and they be-'ing thus importunate with me, I told them my name. Witneſs

Chriſtopher Foſter. *William Skin.*

July 21. 1672. The ſaid *Katherine Hall* being asked at another time, by the perſons hereafter named, 'Whether ſhe had ſet her 'hand to a Paper written by the *Quakers*, concerning the *Narra-'tive* of *Ralph James*; to this ſhe anſwered, No, ſhe did not ſet 'her hand to any Paper; but they deſired her name to a Paper, but 'ſhe would not give it them. Then they deſired to know her name, 'and ſhe refuſed to tell them her name. Hereupon they ſaid, if ſhe 'would not tell her name, they would learn it in the Town. She an-'ſwered, I am not aſhamed of my name, and ſo ſhe told it them.

Being asked, Whether ſhe lived in *Panton* when that paſſage fell out between *Ralph James* and *Richard Anderſon*, ſhe ſaid, No,

'it

"it is thirteen years ſince I went away from *Panten*, and it is but "five ſince I came hither again; and for that matter between thoſe "men, ſhe knew nothing of it.

Witneſs { *William Greenwood*, *John Grammar*, } *John Stutchbury*, *Chriſtopher Foſter*.

Hence it appeareth, what Conſcience thoſe Men make of theſe their doings; and how falſly they pretend this poor Alewives ſubſcription, who it ſeems, perceiving their deſigns, was unwilling ſo much, as to tell them her name. And here it ſhall not be amiſs to note, that they are very buſie to get more evidence to their falſe cauſe; and what Conſcience they uſe in that reſpect, may be diſcerned from this Relation following.

July 21. 1672. *Katherine Hall* aforeſaid, being asked, If there had not been ſome Men with *Richard Anderſon* lately (for it was reported the Quakers had been with him) ſhe ſaid, Yes, there was ſix Men came to talk with him, who were Quakers, and they called for much Ale, and brought it into the Street, bad the People drink what they would; and if they would have more, they ſhould have it. [*Probably to move the people to befriend them with the more liberal teſtimonies.*] And hereupon it was reported by one of the Quakers, to the forenamed *Chriſtopher Foſter*, That *Richard Anderſon* had denied all that formerly he had ſaid, meaning it of his owning the *Narrative*: Wherefore *Chriſtopher Foſter*, with others, (*This* Chriſtopher Foſter *is a perſon of good repute, living in the Town of* Binbrooke *in* Lincolnſhire) ſpake to *Richard Anderſon*, and asked him of the *Narrative*, Whether he owned it to be true or not, and he ſaid, As to the ſubſtance of it, it is all truth, and that he would own it before any Man. Atteſted by

William Greenwood, *John Grammar*, *John Stutchbury*, *Chriſtopher Foſter*.

6. *The Baptiſts and Independants free from any juggling in giving forth the Narrative*; Nor doth the Quakers in their *Lying Wonder*, make the leaſt evidence appear, that can be termed an evidence in this caſe. They ſay (and onely ſay) that *Richard Anderſon* is a Member of the Independant and Baptiſt people, and yet it appears not, that he ever heard the Independants at all; and it is certain,

he

he was never Baptiſed, and ſo not a Member of any Baptiſed Church in *Lincolnſhire*; nor are the Independants concerned for ought that appears; in the publication of the *Narrative*, there are onely two or three places where they are mentioned, but no way as Confederates with the Baptiſts, onely *Peter Stacy* is brought in as an evidence, that *Richard Anderſon* owned the Relation given by *Ralph James*, to be true. True it is, they were joyntly concerned in a diſpute againſt the Quakers, but it was not at all about this controverſie; nor can their being named in *J. Greens* Letter, make them Jugglers, ſith there he onely complains, that the Quakers abuſed them both as Liers, when yet there was nothing that appeared on the Independants part. Onely Mr *Morley* had given a Relation of the Matter, to ſome of his friends in *London*. But what is this to the Independants? What evil hath he done in this Matter? that he ſhould have this odious Brand of a Juggler clapped on his back; and as if this were too gentle an Epithite they give him, the black mark of *Horrid Lier*, and yet it appears not, that he hath ſaid any thing at all (in a manner.) However, nothing that is blame-worthy in this Matter at all. And though the Anabaptiſt is charged with the ſame crimes, yet moſt unjuſtly, as hath already been evinced. And very unjuſt is that which is ſaid in the Quakers *Lying Wonder*, *pag.* 1. That this ſtory was found upon inquiry, made of *Ralph James* and *Richard Anderſon*, to be a feigned imagination ſix years ago; then which, nothing can be more untruly ſpoken; for I have conſtantly affirmed, what now I have declared in the *Narrative*, and ſee no cauſe to this day to recal it.

If the Independants in *New England* be no further culpable of the fault charged on them, then thoſe our Neighbors in this caſe, the Quakers are very injurious in what they have reported, *Pag.* 10. of this their *Lying Wonder*. And thus have we ſeen an end of this pretended Juggle.

7. *A particular recital of ſundry abuſive expreſſions, ſcattered throughout the Quakers* Lying Wonder. It is a true ſaying, *That evil words, corrupt good manners*; and therefore muſt needs be more corrupting in Matters of Religion. Now in this Liberty of ill ſpeaking, many Profeſſors have been juſtly reproved; and this generation of Men called Quakers, do ſeem to exceed others in this miſ-

carriage. I might fill much Paper, ſhould I recapitulate what of this kind I have met with from them, it ſhall ſuffice therefore, that we view how this ſmall Book of theirs is furniſhed; that by a taſte from thence, we may know the Fountain whence they draw that which they ſo freely fill out to others. Let us hear them ſpeak.

1. *They call their Book,* The Anabaptiſts Lying Wonder, *which is a title as far from modeſty, as it is from truth.*

2. *They call the Baptiſts and Independants, Jugglers, and Horrid Liers, and that without cauſe, as is ſhewed.*

3. *They ſcornfully call* Ralph James, *an Anabaptiſt Preacher, a Teſting Preacher; a Lying Herald to proclaim his own vain glory. They charge him with horrid Hipocriſie, Deceit, and a Romance.*

4. *They repreſent the Baptiſts and Independants, as Makers and Worſhippers of Images.*

5. *They term the* Narrative *a Brat crying in our Streets, a Fragment of Deceit, Cruelty, Malice, and Hipocriſie; and the methods of its Writing, they term Irkſom.*

6. *They ſcornfully term the* Narrative, *a new vamp-ſtory, hereby deriding* J. Green *by his Calling, for that he is a Shoomaker.*

7. *They tauntingly call* J. Greene, *a zealous* London-*Brother, and charge him with envious deſires.*

8. *They charge* Ralph James *to be uncharitable* beyond meaſure, *becauſe he viſited not* Richard Anderſons *family, though he was not deſired. This ſhews what meaſure the Quakers give to thoſe whom they love not, in their repreſentment of them to the World, and whiles they tax* Ralph James *for want of Charity, they bewray their own barrenneſs of that grace.*

9. *They deride the Baptiſts and Independants, ſaying,* They buoy one another up; *and term them an Hipocritical Generation.*

10. *They term the Relater, and Evidencs of the* Narrative, *Impoſters, whoſe evidence (they ſay) centers in the ſame pitch of folly and falſity.*

11. *They ſcornfully call* F. Baldock, *one of the Sacrificers for the Leper, becauſe he is a witneſs that the Church at* Donnington, *prayed for* Richard Anderſon *and his family.*

12. *They repreſent* J. Greene *as a Fool and a Knave, by his own handy-work; thereby deriding him for calling the judgment which befel* Richard Anderſon, *the Lords handy-work.*

13. *They*

13. *They charge their oppoſites to be guilty of horrid deceit, and term them an Hipocritical Fraternity, becauſe the time when that judgment which befel* Richard Anderſon *for his preſumptuous undertaking, was not ſet down. But ſure this is the way to make the very Apoſtles, &c. Hipocrites too; for though many of thoſe things which God did by them, be ſet down, and that long after they were done too, yet the time is ſeldom mentioned. And what would it have ſignified, if the time had been preciſely ſet down (for that the buſineſs was more ancient, then of yeſterday, was ſufficiently intimated in the Letters Printed) ſeeing the Men concerned, are both living, the places of their abode known, and eaſie to be found by any that would know further concerning that matter.*

14. *But its not ſufficient that they deride men, but they deride the way of the Lord (and therein God himſelf (*Mal. 3. 13, 14.*) alſo: As every* diſcerning Reader *may perceive, by reading* Page 4. *of their* Lying Wonder, *where having occaſion to mention Baptiſm the Ordinance of God, they add this Parentheſis (that is,* Dipping in Water*) and before that, another thus, (that is,* Dipt,*) thereby to miſtead their inconſiderate Readers, as if the Ordinance of Baptiſm were onely a Dipping in Water; whereas every Dipping in Water may not be called The Ordinance of God, having nothing of that divine ſignification of Chriſts dying for ſin, and riſing again for our juſtification, and our dying to ſin, and riſing to a new life; as the Sacred Ordinance of God hath, I mean, the Baptiſm of Repentance for Remiſſion of Sins, wherein the Waſhing or Dipping in the Element Water, in the Sacred Name of the Father, Son, and holy Spirit, is to be obſerved according to Chriſts Commiſſion,* Matth. 28. 19. *And the Apoſtles Injunction,* Acts 2. 38. & 10. 47, 48. *And Chriſts own practice,* Matth. 3. 16. John 3. 22. & 4. 1, 2.

8. *An Exhortation to all Chriſtians to beware of the deluſions of the people called Quakers.* Nor can I do leſs (having this occaſion put into my hand) then to admoniſh and exhort all Chriſtians to look well to their goings; for, let us know aſſuredly, that the dayes are perillous, becauſe the time is come, wherein that doctrine which is according to Godlineſs (even the words of our Lord Jeſus Chriſt) and, that form of ſound words delivered to the Churches by the holy Apoſtles; that form of Doctrine once obeyed from the Heart;

that Faith once delivered to the Saints; is now in every place turned from, or lightly regarded, by many pretending to the high Calling of Christianity; and they are therefore, and shall be more and more turned into Fables, according as is foreshewn in the Word of Truth.

Wherefore seeing we know these things before, Let us beware, least at any time we be led away with the Errors of these days, and fall from that stedfastness in the Apostles Doctrine and Fellowship, to which, through the grace of God, we have attained.

And above all, Let us beware of those, who either directly or indirectly, deny the onely Lord God and our Lord Jesus Christ, whiles they believe not his Death, Resurrection, and Ascension, and second coming according to the Scriptures: But in stead of those necessary points of the Christian Faith, labor to refer (by obscure ways, and a fair shew of words) all these things, to the work of mortification, and what they (pretend) to experience in themselves.

Labor therefore to distinguish between the work of Christ in redeeming Man, and the Work of his Spirit and Word, in sanctifying his people. Hold fast the first by Faith, and labor to live in the latter by blessed experience: Waiting for the Redemption of your Bodies, in the glorious Resurrection of the Just; according to the working, whereby our Lord Jesus is able to subdue all things to himself.

And be not deceived by any means, by the empty boasts of some in those days, as if they had already obtained to the Resurrection of the Dead, saying, That they even now do witness mortality to be swallowed up of life, with divers other such great swelling words of vanity. But ever remember, that *Paul* in his greatest attainments, wherein he heard things too high to be uttered to the Churches; yet had he not then no, nor to this day, attained to the Resurrection of the Dead, but labored, if by any means he might attain it.

And follow not those who indirectly (or by consequence) deny Jesus Christ, I mean those that deny his Commandments; for, as one hath well said, Such as deny those things which Christ hath ordained to declare and keep in memory, his coming in the flesh, his dying, rising, ascension, and second coming, do (at the best, unawares)

awares) by consequence deny him to be come in the Flesh. By these things which are ordained to declare Christ come in the flesh, *&c.* I mean all Gospel Institutions; for whether it be Preaching, and Praying, according to the Word, Sacred Baptism, or the Table of the Lord, *&c.* they serve to this end specially, to hold forth Christ, and him crucified, to come again and receive his servants into his Everlasting Kingdom.

And thus the holy Gospel being duly observed in all its parts, with a constant waiting for the Son of God from Heaven, even Jesus who was raised from the dead, you shall be found unto praise and honor, for keeping the Ordinances, here, as they were delivered to the Churches, and to the glory of God hereafter; for if any Man will serve Christ, him will the Father honor.

9. *Antiqueries to* John Whitehead, *Author of the Postscript annexed to the* Lying Wonder.

In the Postscript, I note three things.

1. John Whitehead *calls himself a Laborer in the Gospel.*

2. *He calls the Quakers, The People of God.*

3. *It is said* Richard Anderson *was not joyned to, or owned by the People called Quakers.*

Upon these particulars I Quere.

1. Whether he be fitly called a Laborer in the Gospel, who holds that the Gospel was never Preached in *England*, till *George Fox* preached it? (Not yet forty years ago.) And whether thou did not assert this? And being admonished of the consequence of that saying, *viz.* That then the Gospel preached by *Fox*, could not be the Gospel of Christ, because Christs Gospel was preached in *England* many hundreds of years before *Fox* was born, Whether thou did not still persist in thy assertion with this emendation, That the Gospel was not preached in *England*, as it is preached by the People of God called Quakers, till *George Fox* preached it? And whether this do not make the Matter worse? And is it not hence evident? That thou Laboreſt not in the Gospel of Christ, but the Gospel of *George Fox*, which being no Gospel, it follows thou art no Laborer in the Gospel.

2. Whether he that holds that nothing which was Mortal, was called Christ, doth not thereby deny the death of Christ? And whether

whether thy conſcience do not tell thee, thou aſſerted this; and being ſhewed the ſequel of thy words, (*viz.* That then Chriſt died not,) and an offer made by thy oppoſite, to recal that ſaying, if thou thought thou waſt miſtaken? whether then did not thou refuſe to recal it; and choſe rather to perſiſt in thy error. And whether he that holds this dangerous poſition, can truly Preach the dying of the Lord Jeſus for ſin? And how then can he Preach the Goſpel.

3. Whether he that ſhall aſſert, That Chriſt hath no Body of Fleſh, beſide his Church, can Preach truly the Reſurrection, Aſcenſion, and ſecond coming of the Body of our Lord Chriſt, according to Scripture. And whether thou did not aſſert this before many witneſſes! and if thou ſtill art of the ſame opinion, how canſt thou truly Labor in the Goſpel?

4. Whether by the words (*People of God*) thou means the Church of Chriſt, in viſible Profeſſion of the Goſpel, according to the pattern of the Churches in the Apoſtles days?

5. Whether the people called Quakers, are gathered, conſtituted, and governed, in a Church capacity, according to the Doctrine of Chriſt and his Apoſtles, *Matth.*28.19. *Acts* 2. 38. to 43. & 10. 47,48. & 8. 12, 13,14,15,16,17. *Heb.*6.12. *Epheſ.*4. 4, 5,6,11,12,13,14,15,16. *Tit.* 1.5. *Acts* 14. 23. *Phil.*1. 1. 1 *Cor.* 5. 4.

6. If not, (as doubtleſs not) then ſhew by what authority, and when that firſt order of gathering, conſtituting, and governing the Churches of Chriſt was abrogated; and another way inſtituted inſtead thereof?

7. Whether it be not ſufficient for any to judge him to be a Quaker, that having converſed with them, receives their doctrine, oppoſes the Truths by them oppoſed, and upon the ſame pretences; and owned not onely their doctrine, but their perſons as the onely people of God, acts by their ſpirit, and propheſies or preaches in their behalf, and hath frequent converſation with them? (And whether the Quakers have any conſtant and viſible order, to receive Members into their Congregations? and if they have, then ſhew what it is?) And whether *Richard Anderſon* had not all theſe (*demonſtrable*) characters; and therefore juſtly ſaid to be a Quaker?

A Postscript of the *Light within.*

BEcause every Truth ought to have its just estimation, and the design of the precedent Discourse, being not to oppose any Light which God hath ordained for Mans direction, Whether that which is common to all (ordinarily) at all times, by some called the Light within, or that which hath been manifested at sundry times, and divers manners. It shall not be inexpedient here to propose a few things: And first,

1. It is certain (and not denied by the Baptised Churches) that God Almighty hath endowed mankind with a Principle of Light, Understanding, or Judgment, to lead him to the consideration and observation of things good and honest among themselves, and to contemplate the divine goodness it self from the consideration of his wonderful Works, and to render to him the honor of his Mercies, &c. For as there is a certain relation between the Creator, and a Rational Creature, even thence arises a necessity of obedience on the Creatures part. Wherenpon it behooveth, that he know him, and in general, what is his Will, whom he is to serve: And this is the great work of the Law written in the Heart of Man, Rom. 2.

2. But it is in the Liberty of the Creator to give further, what particular discoveries of himself, and of his will he pleases, beyond the extent of this common principle of Light. And this he did to Adam, in forbidding by a Positive Law the Fruit of one Tree, which without that prohibition had brought no inconvenience to eat thereof, seeing it was good for Food; and therefore not sin, as some do vainly interpret this place.

3. That there is in the Godhead the distinction of Father, Son, and Spirit; and that Mans salvation must depend on the death of the Son; that he, to that end, should be born of a Woman (even the Blessed Virgin, Mary by Name) that he should rise from Death, and ascend the Heavens, come to raise the dead, and judge the World; are things wholly beyond the reach of the common principle of Light in Man, and onely known by particular Revelation from the Omnificient God, who revealed these things to the Prophets, confirmed them by his Son, and hath witnessed the same by the Apostles.

4. That the Oeconomy, Order, or Government of the Church, should vary, viz. Be of one form in the old World; of another from Abraham

ham *till Christ*; *of a third, from Christ to the end of the World*; *is that, of which the common principle of Light in Man, fails to give any account: Onely the Wisdom and Pleasure of the Creator, is the ground and cause of this alteration*; *to which, the Light of Mans understanding must be subordinate.*

5. *That* Abraham *must cut off the foreskin, and his posterity observe the same for a Law, under pain of being cut off from the People of God, is no way perceivable by the principle of* Light *in Man, but may seem to be repugnant to it.*

6. *That the Saviour of the World should come to be Baptised of* John *in* Jordan, *and that it should become all his Disciples to follow him in that act of Obedience: That* Israel *must commemorate their deliverance out of* Egypt *by the Paschal observation*; *and Christians their deliverance from Sin and Satan, by the Bread and Cup at the Lords Table, &c. Is that which the principle of* Light *in Man does not dictate, but he onely, who without controul, might require* Abraham *to offer his own Son for a Sacrifice, required these things, and must be obeyed, when, and in what he requires.*

7. *The sum of all, is this, The general principle of Understanding, Light, or Judgment in Man, is capable of improvements, and it is onely improved, by how much it is subordinate to the Will of God, as well in the lesser, as in the greater things of his appointment. And therefore the Quakers undeniably opposing themselves against many things required by the Positive Laws, and made known by the Revelation of the Almighty, concerning Mans redemption*; *and the Order of the Church of Christ, are not obedient to, nor sincere favorers of the Light within, but are under the guidance of the Spirit of Darkness and Error, in such their opposition.*

Reader,

WHereas it is said both in Word and in Print, That I *John Green* of *Southwark*, deny the Truth of the *Narrative* given forth by *Ralph James* touching the *Leprosie*. These may certifie all whom it doth concern, that I do believe the said *Narrative* to be a Truth, and do appeal to the Conscience of several Quakers, Whether I did not, both by Word and Writing, acknowledge the same to their Faces, though by some of them pressed to deny it; and now they have contrary to their promise published my name in Print. This Testimony is true, witness my hand

21 *Sept.* 1672. *John Green.*

Attested in the presence of these Witnesses, *William Pridge*, *Timothy Morley*, *John Smith*, *Peter Seager*, all living in *Southwark*.

Errata. Pag 11. Line 7. for *Richard* read *Ralph*.

FINIS.